

THE
ART
OF DIVINE
Meditation:

Profitable for all Chri-
stians to know and
Practise.

Exemplified with a large
Meditation of eternall
life.

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Joseph Bromhead

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TO THE. RIGHT
worshipfull Sir *Richard*
Lea Knight, all increase
of true honour with God
and men.



I R, euer since
I began to be-
stow my selfe
upon the com-
mon good, studying where-
in my labours might bee
most seruiceable ; *I* still
found they could bee no
way so well improoved, as

A 3 in

The Epistle

in that part which concerneth devotion, and the practise of true pietie. For, on the one side I perceiued the number of Polemicall bookes, rather to breede, then ende strifes; and those which are doctrinall, by reason of their multitude, rather to oppresse then satisfie the Reader; wherein, if we write the same things, we are indged tedious; if different, singular. On the other part, respecting the Reader, I sawe the braines of men neuer more stuffed, their

Dedicatorie.

con their tongues neuer more
and stirring, their hearts ne-
pie-uer more emptie, nor
side their handes more idle.
Wherefore, after those
ra sudden Meditations which
then passed me without rule, I
se was easily induced by
by their successe (as a small
ulti-thing mooues the willing,)
esse to send foorth this Rule
ler; of Meditation; and after
the my Heauen vpon earth,
ud- to discourse (although
nt, by waye of example) of
her heauen aboue. In this
ea- Arte of mine, I confesse
s of to haue receaied more
ed, light from one obscure
eir

The Epistle

namelesse Monke, which wrote some 112. yeares agoe, then from the directions of all other writers: I would his humility had not made him nigardly of his name, that wee might haue knowne whome to haue thanked. It had beene easie to haue framed it with more curiositie: But God and my soule knowe, that I made profite the scope of my labour, and not Applause: and therefore (to chuse) I wished rather to bee rude then unprofitable. If now the
sim-

· Dedicatorie.

simplicitie of any Reader, shall bereaue him of the benefite of my precepts, I know hee may make his use of my examples. Why I haue honored it with your name, I neede not giue account to the world; which alreadie knoweth your worth and deserts; and shall see by this, that I acknowledge them. Goe you on happily (according to the heauenly aduice of your Iunius) in your worthie and glorious profession; still bearing your selfe as one that knoweth vertue

A 5 the

The Epistle.

*the trueſt nobilitie, and
Religion the beſt vertue.
The God whome you ſerue
ſhall honour you with men,
and crowne you in hea-
uen. To his grace I hum-
bly commend you : re-
queſting you onely to ac-
cept the worke, and con-
tinue your fauour to the
Author.*

Your Worſhips

humbly deuoted,

IO S. HALL.



THE SVMMME OF
the Chapters.



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uses of Medi-
tation.*

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ser.* Cap. 7

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forced.

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First, with thankesgiuing
for

The Table.

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THE ART OF DIVINE MEDI- TATION.

Cap. 1.



T is not, I
suppose, a
more bold
thē profita-
ble labour, after the in-
deuours of so many cō-
tēplatiue men, to teach
the

The be-
nefit and
vses of
Meditati-
on.

the Art of Meditation
An heauenly businesse
as any belongeth either
to man or Christian
and such as wherby the
soule doth vnspeakea-
bly benefite it selfe. For
by this doe we ransacke
our deepe & false hearts
finde out our secret ene-
mies, buckle with them
expell them, arme our
selues against their re-
entrance. By this, wee
make vse of all good
meanes; fit our selues to
all good dueties; by this
wee descric our weak-
nesse, obtaine redresse
pre

preuent tentatiōs, cheare
 up our solitarinesse, tem-
 per our occasions of
 delight; get more light
 vnto our knowledge,
 more heate to our af-
 fections, more life to
 our deuotion. By this
 we growe to be (as wee
 are) straungers vppon
 earth; and, out of a right
 estimation of all earth-
 ly things, into a sweete
 fruitiō of inuisible com-
 forts. By this, wee see
 our Sauour with *Ste-*
uen, wee talke with God
 as *Moses*; and by this we
 are rauished with bles-
 sed

sed *Paul* into Paradise
and see that Heauen
which wee are loath to
leaue, which we cannot
vtter. This alone is the
remedy of securitie and
worldlines, the pastime
of Saints, the ladder of
heauen, and in short, the
best improouement of
Christianitie. Learne it
who can, and neglect
it who list; hee shall
neuer finde ioy, neither
in God nor in himselfe,
which doeth not both
knowe and practise it.
And how euer of olde
some hidden Cloyster-
rers,

ers haue ingrossed it
to themselves, and con-
fined it within their
Celles : who indeed,
professing nothing but
contemplation, through
their immunitie from
those cares which ac-
company an actiue life,
might haue the best
leasure to this businesse;
yet seeing there is no
man so taken vp with
action, as not some-
times to haue a free
minde ; and there is
no reasonable minde
so simple, as not to bee
able both to discourse
some.

Which
are vniuer-
sal to all
christians,
and not
to be ap-
propria-
ted to
some pro-
fessions,

somewhat, and to better it selfe by her secret thoughts ; I deeme it an enuious wrong to conceale that from any, whose benefit may bee vniuersall. Those that haue but a little stocke, had neede to knowe the best rules of thrift.

Cap. 2.

The description
and kinds
of Meditation.



HE rather for
that where
as our Diuine
Meditation is
nothing

nothing else but a bending of the minde vpon some spirituall obiect, through diuers formes of discourse, vntill our thoughts come to an issue; and this must needs be either Extemporall, and occasioned by outward occurrences offered to the mind; or Deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge, for the finding out of some hidden truth, and conuincing of an heresie
B by

by profound trauersing
of reason, or in Matter
of Affection, for the
enkindling of our loue
to God: the former of
these two last, wee sen-
ding to the Schooles &
masters of Controuer-
sies, search after the la-
ter; which is both of
larger vie, and such as
no Christian can reiect
as either vaneccesarie
or ouer-difficult. For
both euerie Christian
had neede of fire put
to his affections, and
weaker iudgements are
no lesse capable of this
diuine

diuine heate, which
proceedes not so much
from reason, as from
faith.

One saith (and I
beleue him) that Gods
Schoole is more of
Affection, than Vn-
derstanding: Both les-
sons verie needefull, ve-
ry profitable; but for
this our age, especi-
ally the later: For, if
there bee some that
haue much zeale, little
knowledge, there are
more that haue much
knowledge without
zeale. And hee that

hath much skill and no affection, may doe good to others by information of iudgement, but shall neuer haue thanke either of his owne hart, or of God; who vseth not to cast away his loue on those, of whome he is but knowen, not loved.

Chap. 3.

Concer-
ning me-
ditation
Extempo-
rall.



F Extempo-
rall Meditatiō
there may be
much vse, no
rule:

rule : forasmuch as our
conceits herein varie
according to the infi-
nite multitude of ob-
iects, and their diuers
manner of proffering
themselves to the mind;
as also for the sudden-
nesse of this act: Man
is placed in this Stage
of the world to viewe
the seuerall natures and
actions of the creature;
To view them, not idly,
without his vse, as they
doe him : God made
all these for man, and
man for his owne sake.
Both these purposes

B 3 were

were lost, if man should let the creatures passe carelesly by him, onely scene, nor thought vpon: He onely can make benefit of what he sees, which if he doe not, it is all one, as if he were blind, or brute. Whence it is, that wise *Salomon* putteth the sluggard to schoole vnto the Ant, and our Sauior sendeth the distrustfull to the Lilly of the field.

In this kinde was that Meditation of the Diuine Psalmist, which vpon the viewe of the glo.

glorious frame of the
Heavens, was ledde to
wonder at the merci-
full respect GOD hath
to so poore a crea-
ture as man. Thus our
Saviour tooke occasi-
on of the water fetcht
vp solemnely to the At-
tar, from the Well of
Shilo, on the day of the
great H O S A N N A H,
to meditate and dis-
course of the Water
of life. Thus holy and
sweet A V G V S T I N E,
from occasion of the
water-course neere to
his Lodging, running
B 4 among

amonge the pebbles, sometimes more silently, sometimes in a baser murmure, and sometimes in a shriller note, entred into the thought and discourse of that excellent order which God hath settled in all these inferiour things. Thus that learned and heauenly soule of our late *Estye*, when wee sate together, and heard a sweet consort of Musicke, seemed vpon this occasion carried vp for the time before-hand to the place of his rest,

say-

saying, not without
some passion, What
Musicke may we thinke
there is in heauen? Thus
lastly (for who knowes
not that examples of
this kind, are infinite?)
that faithfull and reue-
rend *Deering*, when the
Sunne shined on his
face, now lying on his
death bed, fell into a
sweet Meditation of the
glorie of God, and his
approching ioy. The
thoughts of this nature
are not onely lawfull,
but so behoouefull, that
we cannot omit them,

B 5 with

without neglect of God
his creatures, our selues.
The creatures are halfe
lost if we onely employ
them, not learne some-
thing of them: God is
wronged if his creatures
bee vnregarded; our
selues most of all, if we
reade this great volume
of the creatures, and
take out no lesson for
our instruction.

Chap. 4.

Cautions
of extern-
porall
Meditati-
on.

Herein yet
caution is to
be had, that
our Medita-
tions bee not either too
farre fetcht, or sauring
of Superstition. Farre-
fetcht I call those which
haue not a faire and
easie resemblance vnto
the matter from whence
they are raised; in which
case our thoughts proue
loose and heartlesse,
making no memorable
im.

impression in the mind. Superstitious, when wee make choice of those grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuises (though well grounded) to an vse aboue their reach; making them vppon our owne pleasures, not onely furtherances, but parts of Gods worship; in both which, our Meditations degenerate, and growe rather perillous to the soule. Whereto adde, that the

the minde bee not too much cloyed with too frequent iteration of the same thought ; which at last breedes a wearinesse in our selues, and an vnpleasantnesse of that conceit, which at the first entertainment promised much delight. Our nature is too readie to abuse familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinarie vse, lose their Soueraignetic; and fill, in stead of purging. God hath

hath not straited vs for
matter, hauing giuen vs
the scope of the whole
world ; so that there is
no creature, euent, acti-
on, speech, which may
not affoord vs new mat-
ter of Meditation. And
that which we are wont
to say of fine wittes, we
may as truely affirme of
the Christian heart; that
it can make vse of any
thing . Wherefore as
trauellers in a forreine
countrey make euery
sight a lesson ; so ought
wee in this our pilgri-
mage. Thou seest the
heauen

for
vs
ole
is
ti-
ay
t-
d
nt
e
of
t
y
s
e
y
e
earth
heauen rolling aboue
thine head in a constant
and vnmoueable moti-
on; the starres so ouer-
looking one another,
that the greatest shewe
little, the least grea-
test, all glorious; the
ayre full of the bottles
of raine, or fleeces of
snow, or diuers formes
of fierie Exhalations:
The Sea vnder one v-
niforme face, full of
strange and monstrous
shapes beneath; the
earth so adorned with
varietie of plants, that
thou canst not but tread
on

on many at once with
euery foote; besides the
flore of creatures that
flie aboue it, walke vpon
it, liue in it: Thou idle
Truant, dost thou learn
nothing of so many
maisters? hast thou so
long read these capital
letters of Gods great
booke, and canst thou
not yet spell one word
of them? The brute
creatures see the same
things, with as cleere,
perhaps better eyes. If
thine inward eyes see
not their vse, aswell as
thy bodily eyes their
shape,

shape, I knowe not
whether is more reason-
able, or lesse brutish.

Chapter I



Deliberat Me-
ditatio is that
wee chiefly
inquire for;

which both may be well
guided, and shal be not a
little furthered by pre-
cepts; part whereof the
labors of others shal yeld
vs, and part the plainest
mistresse, Experience:
Wherin order requires
of

Of Medi-
tation de-
liberate.
Wherein
first.

The qua-
lities of
the per-
son.

Of who
is requi-
red: First,
that he be
pure from
his finnes.

of vs first the qualities
of the person fit for me-
ditation, the the circum-
stances, maner, and pro-
ceedings of the worke.

The hill of Meditati-
on may not be climbed
with a prophane foot;
but as in the deliuey of
the law, so here, no beast
may touch Gods hill,
lest he die: only the pure
of heart haue promise
to see God: sinne dim-
meth and dazeleth the
eye that it cannot behold
spirituall things: The
gard of heauenly Soul-
diers was about *Elisha*
ser-

seruant before; hee saw
thē not before, through
the scales of his infideli-
ty: The soule must ther-
fore bee purged, ere it
can profitably meditate.
And as of old they were
wont to search for, and
thrust out malefactors
from the presence, ere
they went to sacrifice; so
must we our sins, ere we
offer our thoughts to
God. First, saith *Dauid*, I
wil wash my hands in in-
nocency, thē I will com-
passe thine altar. Where-
vpon not vnfitly did that
worthie Chauncellour
of

of *Paris*, make the first
staire of his Ladder of
Contemplation, *Humble*
Repentance. The
cloth that is white,
(which is wont to bee
the colour of innocen-
cie) is capable of any
Dye; the blacke, of
none other: Not that
we require an absolute
perfection (which as it is
incident vnto none, so
if it were, would ex-
clude all neede and vse
of Meditation) but ra-
ther an honest sinceritie
of the heart, not wil-
lingly sinning, willingly
repent.

repenting whē we haue
sinned : which who so
findes in himselfe , let
him not thinke any
weaknes a lawfull barre
to Meditation. He that
pleades this excuse , is
like some simple man,
which being halfe star-
ued with cold, refuseth
to come neere the fire,
because hee findeth not
heate enough in him-
selfe.

Chap.

Chap. 6.

Secondly
that he be
free from
worldly
thoughts.



Either may the
soule that ho-
peth to profi-
by meditati-
on, suffer it selfe for the
time intangled with the
world; which is all one,
as to come to GODS
flaming bush on the hill
of visions, with our
shooes on our feete.
Thou seest the birde,
whose feathers are li-
med, vnable to take
her former flight: so

are

are wee, when our
thoughtes are clinged
together by the world,
to soare vp to our hea-
uen in Meditation. The
payre of brothers must
leauē their nets if they
will follow Christ; *Elisha*
his oxen, if he will at-
tend a Prophet: It must
bee a free and a light
minde that can ascend
this Mount of Con-
templation, ouercom-
ming this height, this
steepenesse: Cares are
an heauie lode, and vn-
easie; these must be laid
downe at the bottome
of

of this hill, if wee euer
looke to attaine the top.
Thou art loaded with
householde-cares, per-
haps publike; I bid thee
not cast them away:
euen these haue their
season, which thou
canst not omit with-
out impietie: I bid thee
lay them downe at thy
Closet doore, when
thou attemptest this
worke: Let them in
with thee, thou shalt
find them troublesome
companions, euer di-
stracting thee from thy
best errand: thou wouldest

dest thinke of heauen;
thy Barne comes in thy
way, or perhaps thy
Count booke, or thy
Coffers, or it may bee
thy minde is before
hand trauelling vppon
the morrowes iourney.
So while thou thinkest
of many things, thou
thinkest of nothing;
while thou wouldest
goe many wayes, thou
standest still. And as in
a crowde, while many
presse forward at once
through one doore,
none proceedeth: so
whē variety of thoughts

C

tu-

tumultuously throng in
vpon the minde, each
prooueth a barre to the
other, and all an hinde-
rance to him that enter-
taines them.

Chap. 7.

Thirdly,
that he
be con-
stant: and
that, First,

ANd as our Cly-
ent of Meditation
must both be pure
and free in vnder-
taking this taske, so
also constant in continu-
ing it; Constant both
in time and in matter of
both

both in a set course and
houre reſerued for this
worke, and in an vn-
wearied proſecution of
it once begunne. Thoſe
that meditate by ſnat-
ches and vncertaine fits,
when onely all other
employments forſake
them, or when good
motions are thruſt vpon
them by neceſſitie, let
thē neuer hope to reach
to any perfection. For,
theſe feeble beginnings
of luke-warme grace,
which are wrought
in them by one fitte
of ſerious Meditation,

In his ſet
Times,

are soone extinguished
by intermission, and by
mis-wonting perish :
This dayes meale (tho
large and liberall) streng-
thens thee not for to-
morrow: the body lan-
guisheth if there be not
a dayly supply of repast.
Thus feede thy soule by
meditation ; Set thine
houres and keepe them,
and yeeld not to an ea-
sie distraction. There
is no hardnesse in this
practise, but in the be-
ginning ; vse shall giue
it, not ease onely, but
delight. Thy compa-
nion

nion entertaineth thee
this while in louing dis-
courses, or some inex-
pected businesse offers
to interrupt thee. Ne-
uer any good worke
shall want from hinde-
rance: Either breake
through the lettes, ex-
cept it be with inciuiltie
or losse; or, if they bee
importunate, pay thy
selte the time that was
vnseasonably borrow-
ed; and recompence
thine omitted houres
with the double labours
of another day: For
thou shalt finde, that de-

C 3 ferring

ferring breedes (beside the losse) an indisposition to good ; So that what was before pleasant to thee, being omitted, to morrow growes harsh ; the next day vn-necessarie ; afterwards odious. To day thou canst, but wilt not ; to morrow thou couldest, but listest not ; the next day thou neither wilt nor canst bend thy mind on these thoughts. So I haue seene friends that vpon neglect of dutie growe ouerly : vpon ouerlineesse, strange ; vpon
strange.

strangenes, to vtter defiance. Those whose very trade is Diuinitie (me thinks) should omit no day without his line of meditation: those which are secular men, not many; remembering that they haue a common calling of Christianitie to attend, as well as a speciall vocation in the world: and that other being more noble and important, may iustly challenge both often and diligent seruice.

Chap. 8.

Secondly
that he be
Constant
in the cō-
tinuance.



And as this Con-
stancie requires
thee to keepe
day with thy selfe, vn-
lesse thou wilt prooue
bankrupt in good exer-
cises ; so also that thy
minde should dwell vp-
on the same thought
without flitting, with-
out wearinesse, vntill it
haue attained to some
issue of spirituall profit.
Otherwise it attemp-
teth much , effecteth
nothing.

nothing. What auaieth
it to knock at the doore
of the heart, if wee de-
part ere we haue an an-
swere? What are wee
the warmer if wee passe
hastily along by the
hearth, & stay not at it?
Those that doe onely
trauell through *Africke*
become not Blacke-
mores; but those which
are borne there, those
that inhabite there. We
account those damosels
too light of their loue,
which betroth them-
selues vppon the first
sight, vpon the first mo-

C 5 tion:

tion: & those we deeme of much price, which require long and earnest soliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must bee much suite and importunitie ere it will yeeld to our desires: Not that we call for a perpetuitie of this labour of Meditation; Humane frailty could neuer beare so great a toyle. Nothing vnder heauen is capable of a continuall motion without complaint: It is inough for
the

the glorified spirits a-
boue, to bee euer think-
ing, & neuer wearie: the
minde of man is of a
strange mettall; if it be
not vled, it rusteth; if
vled hardly, it breaketh:
briefly, is sooner dulled,
than satisfied with a
continuell meditation:
whence it came to
passe, that those ancient
Monks who intermed-
led bodily labour with
their contemplations,
prooued so excellent in
this diuine busines; whē
those at this day, which
hauing mewd & mured
vp

vp themselves from the world, spend themselves wholly vpon their beads and Crucifixe, pretending no other work but meditation, haue colde hearts to God, and to the world shew nothing but a dull shadow of deuotion: for that, if the thoughts of these later were as diuine as they are superstitious; yet being, without al interchangeablenes, bent vppon the same discourse, the minde must needes growe wearie, the thoughts remisse
and

and languishing, the
objects tedious: while
the other refreshed the
selves with this wise va-
riety, employing the
hands, while they cal-
led of the mind, as good
Comedians so mixe
their parts, that the
pleasures of the one,
may temper the austere-
nes of the other; where-
upon they gained both
inough to the body, and
to the soule more than
if it had bin all the while
busied.

o Besides, the excellen-
cie of the object letteth
this

this assiduity of meditation; which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not be gazed vpon: whosoever ventureth so farre, looseth both his hope and his wits. If we hold with that blessed *Monica*, that such like cogitations are the foode of the minde, yet euen the minde also hath her facietie, and may surfer of too much. It shall be sufficient therefore, that wee perse-
uere

uere in our Meditation
without any such affe-
ctation of perpetuities,
and leaue without a
light ficklenesse ; ma-
king alwayes not our
houre-glassie, but some
competent increase of
our deuotion, the mea-
sure of our continu-
ance ; knowing, that
as for heauen, so for our
pursuite of grace, it
shall auaille vs little to
haue begunne well,
without perseuerance :
and withall that the
Soule of man is not
alwayes in the like
dis-

* Saving
our iust
quarrel a-
gainst him
for the
Councill
of Con-
stance.

disposition: but some-
times is longer in settling
through some vnquiet-
nesse, or more obstinate
distractiō; sometimes
heauier, and sometimes
more actiue, and nim-
ble to dispatch. * *Ger-
son* (whose authoritie
I rather vse, because
our aduersaries disclaim
him for theirs) profes-
seth, he hath been some
times foure houres to-
gether working his
heart, ere hee could
frame it to purpose : A
singular patterne of vn-
wearied constancie, of
an

an vnconquerable spirit; whome his present vnfitnesse did not so much discourage, as it whetted him to strīue with himselfe till hee could overcome. And surely other victories are hazardous, this certaine, if we will persist to strīue: other fights are vpon hope, this vpon assurance; whiles our successe dependeth vpon the promise of God which cannot disappoint vs. Persist therefore, and preuaile; persist till thou hast preuailed

led : so that which
thou beganst with diffi-
cultie, shall end in com-
fort.

Chap. 9.

Of the
Circum-
stances of
Meditati-
on.



From the qua-
lities of the
person; wee
descend to-
wards the action it selfe
where first wee meete
with those Circumstan-
ces which are necessary
for our predisposition to
the worke; *Place, Time,*
Sire of body.

Soli-

Solitarinesse of Place
 is fittest for Meditation:
 Retire thy selfe from o-
 thers, if thou wouldst
 talke profitably with
 thy selfe. So IESVS me-
 ditates alone in the
 Moūt, *Isaac* in the fields,
Iohn Baptist in the de-
 sert, *Dauid* on his bed,
Chrysostome in the bath,
 each in seuerall places;
 but all solitarie. There is
 no place free from God,
 none to which hee is
 more tied: one finds his
 closet most conuenient,
 where his eyes being li-
 mited by the knowne
 walles

And ther-
 in, Fast,
 Of the
 place.

walles, call in the mind
after a sort from wan-
dering abroad; Ano-
ther findeth his soule
more free when it be-
holdeth his heauen a-
boue and about him;
It matters not so we bee
solitarie and silent. It
was a wittie and Di-
uine speech of *Bernard*,
that the Spouse of the
soule, CHRIST IESVS,
is bashfull, neither wil-
lingly commeth to his
bride in the presence of
a multitude; And,
hence is that sweete
inuitation which wee
find

finde of her : Come my
welbeloued, let vs goe
foorth into the fields, let vs
lodge in the villages: Let
vs goe up early to the
vines : let vs see if the
vine flourish, whether it
hath disclosed the first
grape, or whether the
Pomegranates blossome;
there will I giue thee my
loue. Abandon there-
fore all worldly socie-
tie, that thou mayest
change it for the compa-
nie of GOD and his
Angels; The societie, I
say, of the world, not
outward onely, but in-
ward

ward also. There be many that sequester themselves from the visible companie of men, which yet carie a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildest desert, found himself too oft in his thoughts amongst the daunces of the Roman dames. This companie is worse than the other: for it is more possible for some thoughtfull men to haue a solitarie minde in the midst

of a market, then for a man thus disposed to be alone in a wildernes. Both companies are enemies to Meditation; whither tēdeth that ancient counsell of a great Master in this Art, of three things requisite to this busines, *Secrecy, Silence, Rest*: whereof the first excludeth companie, the second noyse, the thirde motion. It cannot be spoken how subiect wee are in this worke, to distraction; like *Salomons* old man whome the noyse of euerie

euerie bird wakeneth
sensuall delights we are
not drawne from with
the three-fold cords of
iudgment; but our spiri-
tuall pleasures are easily
hindered. Make choice
therefore of that place
which shall admitte the
fewest occasions of with-
drawing thy soule from
good thoughts: where
in also euen change of
place is somewhat pre-
iudiciall; and I know
not how it fals out, if
we finde God neerer
in the place where we
haue beene accustomed

familiarly to meet him :
Not for that his presēce
is cōfined to one place a-
boue others, but that our
thoughts are through
custome more easily ga-
thered to the place
where we haue ordina-
rily cōuersed with him.

Chap. 10.



Ne Time can.
not bee pre-
scribed to al:
for, nether is
God bound to houres,
D nei-

Second-
ly, of the
Time.

neither doth the contrary disposition of men agree in one choice of opportunities: the golden houres of the morning some finde fittest for Meditation, when the body newly rayfed, is well calmed with his late rest, and the soule hath not as yet had from these outwarde things any motives of alienation: Others find it best to learne wisdom of their reines in the night, hoping, with *Iob*, that their bedde will bring them comfort in their
me-

meditation; when both
all other things are still;
and themselves wearied
with these earthly
cares, doe out of a con-
tempt of them; growe
into greater liking and
loue of heavenly things:
I haue euer found *Isaacs*
time fittest, who went
out in the euening to
meditate. No precept,
no practise of others
can prescribe to vs in
this circumstance: It
shall bee enough, that
wee set our selues a
time; secondly, that wee
set a parte that time,
D 2 where-

wherein wee are apt
for this seruice. And
no time is preiudiced
with vnfitnesse, but eu
ry day is without diffe
rence seasonable for thi
worke ; so especially
Gods day. No day
barren of grace to the
searcher of it, none
like fruitfull to this
which being by Go
sanctified to himselfe
and to bee sanctified
vs to God, is priuile
ged with blessings
boue others : for, the
plentifull instruction
that day stirreth thee

to this action, and filles
thee with matter; and
the zeale of thy publike
seruice warmeth thy
heart to this other busi-
nesse of deuotion. No
MANNA fell to the Is-
raelites on their Saba-
oth; our spiritual MAN-
NA falleth on ours, most
frequent: if thou woul-
dest haue a full soule, ga-
ther as it fals; gather it by
hearing, reading, medi-
tation: spirituall idlenesse
is a fault this daye, per-
haps not lesse then bodi-
nely worke.

Chap. II.

Of the
Site and
gesture of
the body.



Either is there
lesse varietye
in the Site
and gesture
of the body : the due
composednes whereof
is no little aduantage to
this exercise ; euen in
our speech to God, wee
obserue not alwaies one
and the same position ;
sometimes wee fall gro-
ueling on our faces,
sometimes we bow our
knees, sometimes stand

on

on our feete; sometimes
wee lift vp our handes,
sometimes cast downe
our eyes. God is a Spi-
rit, who therefore be-
ing a seuerer obseruer of
the disposition of the
soule, is not scrupulous
for the body; requiring
not so much, that the
gesture thereof should
be vniforme, as reuerēt:
No maruell therefore
though in this, all our
teachers of meditation
haue commended se-
uerall positions of body,
according to their dis-
position and practise;

D 4 * One,

* Gerson.

* One, sitting with the face turned vp to heauen-ward, according to the precept of the Philosopher, who taught him, that by sitting and resting, the mind gathereth wisdom.

∴ Guliel:
Paris.

* Dionys.
Carthus.

∴ Another, leaning to some Rest, towards the left side, for the greater quieting of the heart; * A third, standing with the eyes lift vp to heauen, but shut for feare of distractions; But of all other (mee thinketh) *Isaacs* choice the best, who meditated

ted walking. In this let
euery man be his owne
maister ; so be wee vse
that frame of body that
may both testifie reue-
rence, and in some ca-
ses helpe to stirre vp fur-
ther deuotion ; which
also must needes be va-
ryed according to the
matter of our Meditati-
on. If we thinke of our
sinnes, *Ahabs* soft pace,
the Publicans deiected
eyes, and his hand bea-
ting his breast, are more
vnseasonable : If of the
ioyes of heauen, *Steuens*
countenance fixed a-

D 5

boue

boue, and *Dauids* hands lift vp on high, are most fitting ; In all which the body as it is the instrument and vassall of the soule , so will easily follow the affections thereof ; and in truth then is our deuotiō most kindly when the body is thus commanded his seruice by the spirit, and not suffered to goe before it, and by his forwardnes to prouoke his master to emulation.

Chap.

Chap. 12.

NOW time and order
call vs from these
circūstances, to the mat-
ter and subiect of Medi-
tation : which must bee
Diuine & Spirituall ; not
euill, nor worldly. O the
carnall and vnprofitable
thoughts of men! Wee
all meditate ; one how
to doe ill to others ; ano-
ther how to doe some
earthly good to him-
selfe ; another to hurt
himselfe, vnder a co-
lour

Of the
matter &
subiect of
our medi-
tation.

lour of good , as how
to accomplish his lewde
desires , the fulfilling
whereof proueth the
bane of the soule ; how
hee may sinne vnseene,
and goe to hell with the
least noise of the world.
Or perhaps some bet-
ter mindes bend their
thoughts vpon the search
of naturall things ; the
motions of euery hea-
uen, and of euery starre;
the reason and course
of the ebbing and flow-
ing of the Sea ; the ma-
nifold kinds of simples
that growe out of the
earth

earth, and creatures that
creepe vpon it ; with all
their strange qualities,
and operations. Or per-
haps the seuerall formes
of gouernement, and
rules of State take vp
their busie heads:so that
while they would bee
acquainted with the
whole world , they are
strangers at home ; and
while they seeke to
know all other thinges,
they remaine vnknown
of themselves. The God
that made them, the
vildenesse of their na-
ture, the danger of their
sinnes,

finnes, the multitude of their imperfections, the sauiour that bought the, the heauen that hee bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus do foolish children spend their time & labour in turning ouer leaues to looke for painted babes not at al respecting the solide matter vnder their hands.

We fooles, when will we be wise, and turning our eyes from vanitye, with that sweete singer
of

of Israel, make gods statutes our song, and meditation in the house of our pilgrimage?

Earthly things proffer themselves with importunity : Heaventy things must with importunity bee sued to. Those, if they were not so little worth, would not be so forward, and being so forward, need not any meditation to sollicite them: These by how much more hard they are to intreate, by so much more precious they are being obtained;

ned ; and therefore worthier our endeauour. As then wee cannot goe amisse, so long as wee keepe our selues in the tracke of Diuinitie; while the soule is taken vp with the thoughts, either of the Deitie in his essence, and persons (sparinglye yet in this point, and more in Faith and admiration then inquirie) or of his attributes, his iustice, power, wisdom, mercie, truth; or of his workes, in the creation, preservation, gouernement

of all things ; according
to the Psalmist , *I will*
meditate of the beau-
tie of thy glorious Ma-
iestie , and thy wonderfull
woorkes : so , most di-
rectly in our way , and
best fitting our exercise
of Meditation are those
matters in Diuinitye ,
which can most of all
worke compunctiō in
the hart , and most stir vs
vpto deuotiō. Of which
kind , are the Meditatiōs
concerning CHRIST
IESVS , our mediatur
his Incarnation , Mira-
cles , Life , Passion , Buri-
all,

al, Resurrection, Ascension, Intercessiō, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious estate in Paradise lost in our first Parents, our present vildenes, our inclination to sin, our severall actuall offences, the tentations & sleights of euill Angels, the vse of the Sacraments, nature and practise of faith and repentance: the miseries of our life, with the frailty of it, the certainty

raintie and vncertainty
of our death, the glory
of Gods Saints aboue,
the a yfulnesse of iudge-
ment, the terrors of hell,
and the rest of this quali-
ty: wherein both it is fit
to haue variety (for that
euen the strongest sto-
make doeth not alwayes
delight in one dish) and
yet so to change, that our
choice may bee free frō
wildnes and inconstan-
cy.

Chap.

Chap. 13.

The or-
der of the
worke it
selfe.



NO W after
that we haue
thus order-
ly suited the
person and his qualities,
with the due circumsta-
ces of Time, Place, dis-
position of body, and
substance of the matter
discussed; I knowe not
what can remaine, be-
sides the maine busines
it selfe, and the manner
and degrees of our pro-
secution therof; which
aboue

about all other calleth
for an intentiue Reader,
and resolute practise;
Wherein, that wee may
auoide all nicenesse and
obscurtie (since wee
strive to profit) we will
giue direction for the
Entrance, *Proceeding*,
Conclusion of this Di
uine worke.

Chap.

Chap. 14.

The Entrance into
the work.

A Goodly building must shewe some magnificēce in the gate; & great personages haue seemely Vshers to goe before them; who by their vncouered heads commaund reuerence and way. Euen verie Poets of old had wont, before their Ballads, to implore the aid of their Gods: And the heathen

Ro-

Romans entred not vpon
any publike ciuile busi-
nesse, without a solemne
apprecation of good
successe : How much
lesse should a Christian
dare to vndertake a spi-
rituall worke of such
importance, not hauing
craved the assistance of
his GOD? which (me
thinke) is no lesse, then
to professe hee could
doe well without Gods
aue. When we thinke
euill, it is frō our selues;
when good, from God.
As prayer is our speach
to God, so is each good
me-

1. The
common
entrance,
which is
Prayer.

Meditation (according to *Bernard*) G O D speeche to the heart; The heart must speake to God, that G O D may speake to it. Prayer therefore, and Meditation are as those famous twinnes in the story, or as two loving Turtles, whereof separate one, the other languisheth.

Prayer maketh way for Meditation ; Meditation giueth matter strength, and life to our prayers. By which, all other things are sanctified.

ctified to vs , so we are sanctified to all holy things : This is as some royall Eunuch to perfume and dresse our soules, that they may be fit to conuerse with the King of heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extension and length should be put into the vigour and feruencie of it ; for that it is not here intended to be the principall businesse, but an introduction to another;

E and

and no otherwise than
as a portall to this building
of Meditation: The matter
whereof shall be, that the course
of our Meditation may
bee guided aright and
blessed; that all distractions
may be auoided, our iudgements
enlightened, our inuentions
quickned, our willes rectified,
our affections whetted to
heavenly things, our hearts
enlarged to God-ward, our
deuotion enkindled; so
that wee may finde our
corruptions abated, our
grace

graces thriuē, our soules
& liues euerie way bet-
tered by this exercise.

Chap. 15.

S Vch is the cō-
mō entrāce in-
to this worke:
there is ano-
ther yet more particular
and proper; wherein the
minde, recollecting it
selfe, maketh choise of
that Theme or matter
whereupon it will be-
stow it selfe for the pre-
sent; setting it self on that

Particu-
lar and
proper
entrance
into the
matter,
which is
in our
choise
thereof.

E 2 which

which it hath chosen: which is done by an inward inquisition made into our heart of what we both doe, and should thinke vpon: reiecting what is vnexpedient and vnprofitable: In both which, the Soule, like vnto some noble Hauke, lets passe the Crowes, and Larkes, and such o- other worthlesse birdes that crosse her way, and stoopeth vpon a fowle of price, worthy of her flight: after this manner.

*What wilt thou muze
vpon*

upon, O my soule? thou
seest how little it auaieth
thee to wander and roue
about in vncertainties:
thou findest howe little
saour there is in these
earthly thinges, where-
with thou hast wearied
thy selfe; Trouble not
thy selfe any longer (with
Martha) about the ma-
ny and needelesse thoughts
of the world: None but
heauenly thinges can af-
foord thee comfort: Vp
then my soule, and minde
those things that are a-
boue, whence thy selfe
art: Amongst all which,

E 3 wher-

whereon shouldest thou rather meditate than of the life and glorie of Gods Saints? A worthier employment thou canst neuer finde, than to thinke vpon that estate thou shalt once possesse, and now desirest.

Chap. 16.

The proceeding
of our
Meditation.



hitherto the entrance; after which, our Meditation must proceede in due order, not troubledly, not preposterously: It begins

begins in the vnderstanding, endeth in the affection ; It begins in the braine, descends to the heart ; Begins on earth, ascends to heauen ; Not suddenly, but by certain staires and degrees, till we come to the highest.

I haue found a subtile Scale of Meditation, admired by some Professors of this Arte, aboue all other humane deuises ; And farre preferred by them to the best directions of *Origen, Austen, Bernard, Hugo, Bonauenture, Gerson,*
E 4 and

And therein a Methode allowed by some authors, rejected by vs.

and whosoever hath been reputed of greatest perfection in this skill. The severall staires whereof (lest I should seeme to defraude my Reader through enuie) I would willingly describe, were it not that I feared to scarre him rather with the danger of obscuritie, from venturing further vpon this so worthy a businesse: yet, lest any man perhaps might complaine of an vnknowne losse, my Margent shall finde roome for that which I hold

hold too knotty
for my Text.

* In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinary Reader will easily espie a double fault at the least; *Darkenesse*, and *Coincidence*: that they are both too obscurely delivered, and that diuers of them fall into other, not without som vain

Es si-

**The Scale of Meditation
of an Author, ancient but nameless.**

** Degrees of Preparation.*

1. *Sup-* } What I { think.
stition. } should think

2. *Excursion.* { A repelling of
what I should
not think.

3. *Choice,* } Of what } necessary,
or } most } expedient
Election. } } comely.

* Degrees of proceeding
in the understanding.

4. *Communion.* { An actual thinking
upon the matter e-
lected.

5. *Confession*, } A redoubled Com-
memoration of the
same, till it be fully
knowne.

6. *Assen-*
sion. } A fixed and earnest
 } consideration where-
 } by it is stablished in
 } the mind.

7. *Expla-
nation.* { A clearing of the
thing considered
by similitudes.
8. *Tranſla-
tion.* { An extending the
thing considered to
other points: where
all questions, of
doubt are discussed.
9. *Diſjudi-
cation.* { An estimation of
the worth of the
thing thus handled.
10. *Cauſation.* { A confirmation
of the estimati-
on thus made
11. *Rumi-
nation.* { A sad and serious
Meditation of all
the former, till it
may worke vpon
the affections.

*From hence to the
degrees of af-
fection.*

superfluitie. For
this part therefore
which cōcerneth
the vnderstanding
I had rather to re-
quire only a deep
and firme *Conſi-
deration* of the
thing propoun-
ded; which shall
be done, if we fol-
low it in our diſ-
course, through
all, or the princi-
pall of those pla-
ces which naturall
reaſō doth afford
vs: wherein, let
no man pleade ig-
norance,

norance, or feare difficulty: we are all thus far borne Logicians; Neither is there, in this, so much need of skill, as of industry. In which course yet, wee may not be too curious, in a precise search of euery place & argumēt, without omission of any (though to be fetched in with racking the inuention.) For as the minde, if it go loose and without rule, roues to no purpose; so if it be too much fettered, with the giues of strict regularity, moueth nothing at all.

Chap.

Chap. 17.

Premo-
nitions
concer-
ning our
procee-
ding in
the first
part of
Meditati-
on.



RE I enter
therefore in-
to any parti-
cular tractati-
on, there are three
things whereof I would
premonish my Reader,
concerning this first
part, which is in the vn-
derstanding. First, that
I desire not to binde e-
uerie man to the same
vniforme proceeding
in this part: Practise
and custome may per-
haps

haps haue taught other courses more familiar, and not lesse direct. If then wee can, by any other method, worke in our hearts so deepe an apprehension of the matter meditated, as it may duely stirre the affections, it is that onely we require.

Secondly, that who-soeuer applyeth himselfe to this direction, thinke him not necessarily tyed to the prosecution of all these Logicall places, which hee findeth in the sequele of our
Trea.

Treatise, so as his Meditation should bee lame and imperfect without the whole number : for there are some Themes which will not beare all these ; as, when we meditate of God, there is no roome for *Causes* or *Comparisons* ; and others yeeld the with such difficulty, that their search interrupteth the chiefe worke intended. It shall be sufficient if wee take the most pregnant, and most voluntary.

Thirdly, that when we sticke in the disposition
of

of any the places following (as if, meditating of *Sin*, I cannot readily meete with the *Materiall* and *Formal Causes*, or the *Appendances* of it) wee rack not our minds too much with the inquiri thereof; which were to strive more for *Logique*, than devotion: but, without too much disturbaunce of our thoughts, quietly passe over to the next. If wee breake our teeth with the shell, wee shall finde small pleasure in the kernell.

Now

Now then, for that my onely feare is, lest this part of my discourse shal seeme ouer perplexed vnto the vnlearned Reader; I will in this whole processe, second my rule with his example; that so what might seeme obscure in the one, may by the other bee explained; and the same steps hee seeth mee take in this, hee may accordingly reade in any other Theme.

Chap.

Chap. 18.



First therefore
it shall bee
expedient to
consider se-
riously, what the thing
is whereof wee medi-
tate.

*What then, O my soule,
is the life of the Saints,
whereof thou studiēst?
Who are the Saints, but
those which hauing beene
weakely ho'y vppon earth,
are perfectly holy aboue?
which euen on earth
were*

The pra-
ctise of
Meditati-
on; wher-
in First,
we begin
with some
descripti-
on of that
we medi-
tate of.

were perfectly holy in
their Sauiour, now are
so in themselves? which
ouer-comming on earth,
are truely canonized in
heauen? What is their
life, but that blessed estate
aboue, wherein their glori-
fied soule hath a full frui-
tion of God?

Chap.

Chap. 19.

HE nature whereof after wee haue thus shadowed-out to our selues by a description, not curious alwaies, and exactly framed according to the rules of art, but sufficient for our own conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it,) some easie and voluntarie diuision, whereby our thoughts shall

Secondly followes an easie and voluntarie diuision of the matter meditated.

shall haue more roome made for them, and our proceeding shall bee more distinct.

There is a life of nature, when thou my soule, dwellest in this bodie, and informest thine earthly burden : There is a life of grace, when the spirite of God dwels in thee ; There is a life of glorie, when thy body beeing united to thee, both shall bee united to God ; or when, in the meane time, being separated from thy companion, thou enioyest God alone. This life of thine there.

therefore, as the other,
hath his ages, hath his
statures; for it entereth
upon his birth when thou
passest out of thy bodie,
and changest this earthly
house for an heavenly:
It enters into his full vi-
gour, when at the day of
the common resurrecti-
on, thou resumest this
thy companion, unlike to
it selfe, like to thee, like
to thy Saviour, immor-
tall now, and glorious.
In this life heere may bee
degrees, there can bee no
imperfection: If some bee
like the skye, others like
the

the starres, yet all shine;
If some sit at their Sa-
uiours right hand, others
at his left, all are blessed;
If some vessels hold more,
all are full; none complai-
neth of want, none en-
uieth at him that hath
more.

Chap.

Chap. 20.



W^hich done,
it shall be re-
quisit for our
perfecter vn-
derstanding, and for the
laying grounds of mat-
ter for our affection,
to carrie it through
those other principall
places, and heads of
reason, which Nature
hath taught euery man,
both for knowledge and
amplification : the first,
whereof are the *Causes*,
of all sorts.

Whence

3. A con-
sideration
of the cau-
ses there-
in al kinds
of them.

Whence is this eternall life, but from him which onely is eternall; which onely is the fountaine of life, yea, life it selfe? VVho, but the same God that giues our temporall life, giueth also that eternall? The Father bestoweth it, the Sonne meriteth it, the holy Ghost seales and applyeth it: Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to bee purchased by the blood of thy Sauour. For thou shalt not therefore bee happie
be

because he sawe that thou
wouldest bee good ; but
therefore art thou good ,
because hee hath ordained,
thou shalt bee happye : He
hath ordayned thee to
life ; hee hath giuen thee a
Saviour to giue this life
unto thee ; faith, where-
by thou mightest attaine
to this Saviour ; his woord,
by which thou mightest
attaine to this faith ;
what is therein this, not
his ? And yet not so his
simplie, as that it is with-
out thee : without thy
merit indeede, not with-
out thine acte. Thou li-

F

uest

uest heere through his
blessing, but by bread;
thou shalt live aboue
through his mercy, but by
thy faith belowe, appre-
hending the authour of
thy life. And yet as hee
will not saue thee without
thy faith, so thou canst
neuer haue faith without
his gift; Looke up to him
therefore, O my soule, as
the beginner and finisher
of thy saluation; and
while thou magnifiest
the authour, beauished
with the glorie of the
worke: which farre pas-
seth both the tongue of
An.

Angels, and the heart
 of man : It can bee no
 good thing that is not
 there ; Howe can they
 want water that haue
 the spring ? Where God is
 enioyed, in whome onely all
 things are good, what
 good can bee wanting ?
 And what perfection of
 blisse is there where all
 goodnesse is mette and
 united ? In thy presence
 is the fulnesse of ioye,
 and at thy right hand
 are pleasures for e-
 uermore : O blessed re-
 flection of glorie ! wee
 see there, as wee are
 F 2 seen:

seene: in that we are seene,
 it is our glory; in that wee
 see it is gods glory; therefore
 doth he glorifie vs, that our
 glory should bee to his. How
 worthy art thou ô Lord,
 that through vs thou shouldest
 looke at thy selfe !

Chap. 12.

4. The
 Confid:
 of the
 Fruits &
 Effects.

THe next place shalbe
 the *Fruits & Effects*
 following vpon their se-
 uerall

uerall causes: which also
affoords very feeling &
copious matter to our
meditation; wherein it
shall be euer best, not so
much to seek for all, as to
chuse out the chieft.

*No maruaile then if
from this glory proceede
unspeakeable ioye, and
from this ioy the sweete
songs of praise and thankf-
giving. The spirit bids vs,
when wee are merrie,
sing: How much more
then, when wee are mer-
rie without all mixture
of sorrowe, beyonde all*

measure of our earthly affections, shall wee sing ioyfull Hallelu-iahs, and Hosannahs to him that dwelleth in the highest heavens? Our hearts shall be so full that wee cannot chuse but sing, and we cannot but sing melodiously; There is no iarre in this Musicke, no end of this song. O blessed change of the Saints; they doe nothing but weepe belowe, and now nothing but sing aboue; Wee sowed in teares, reape in ioy; there was some comfort in those teares, when they were at worst; but there is no danger

ger

ger of complaint in this he-
uently mirth. If we cannot
sing here with the Angels,
On earth peace, yet
there we shall sing with the,
Glory to God on hye; &
ioyning our voices to theirs
shall make up that celestia'll
consort, which none can
either heare or beare part
in, and not be happy.

Chap. 22.

5. Consi-
deration
of the
Subiect
wherein,
or where-
about it is.

AFter which comes
to bee considered
the *Subiect*, either *wher-
in* that is, or *where-about*
that is employed, which
we meditate of: As,

*And indeede, what
lesse happinesse doth the
verie place promise,
wherein this glory is ex-
hibited? which is no o-
ther then the Paradise of
God. Here belowe wee
dwell*

dwel, or rather wee wander
in a continued wil-
dernesse ; there wee shall
rest vs in the true Eden:
I am come into my gar-
dē, my sister, my spouse.
Kings vse not to dwell in
Cottages of clay ; but in
Royall Courts fit for their
estate : How much more
shall the King of heauen,
who hath prepared for
men so faire mansions
on earth, make himsef
an habitation sutable to
his maiestie. Euen earth-
ly Princes haue dwelt in
Cedar & Yuory : but the
great Citie, Holy Ierusa-
lem

lem the palace of the highest, hath her wall of Iasper, her building of gold, her foundation of precious stones, her gates of pearle: How glorious things are spoken of thee, O thou Citie of God! We see but the pavement, and yet how goodly it is! The beleeuing Centurion thought himself unworthy that Christ should come vnder his roose yet wert thou, O Saviour, in thine humbled estate, in the forme of a seruant: How then shall I thinke my selfe woorthy to come vnder this roose of thine,
so

so shining and glorious? O,
if this claye of mine may
come to this honour aboue,
let it bee trampled vppon
and despised on earth.

Chap. 23.

Sixtly, shall followe
the Appendances,
& Qualities, which
cleaue vnto the subiect
whereof wee meditate:
As,

But were the place lesse
noble

6 Confid.
of the Ap-
pendances
and Qua-
lities of it.

noble and maieſticall ; yet
the company which it af-
foordeth, hath enough to
make the ſoule bleſſed :
For, not the place giueth
ornament to the gueſt, ſo
much as the gueſt to the
place. How loath are we
to leaue this earth onely
for the ſocietie of ſome
fewe friends in whom wee
delight ? which yet are
ſubieſt euery daye to mu-
tnall diſlikes : what plea-
ſure ſhall wee then take
in the enioying of the
Saint : ? when there is
nothing in them not ami-
able, nothing in vs that
may

may coole the feruor of
our loue. There shalt
thou my soule, thy selfe
glorified, meete with thy
deare Parents and freinds
alike glorious, neuer to
bee seuered: There shalt
thou see and conuerse
with those ancient Wor-
thies of the former
worldc; the blessed Pa-
triarches and Prophets,
with the crowned Mar-
tyrs and Confessors; with
the holy Apostles, and
the Fathers of that Pri-
mitiue, and this present
Church, shining each one
according to the measure
of

of his blessed laboures. There shalt thou liue familiarly in the sight of those Angels, whome now thou receauest good from, but seest not. There (which is the heade of all thy felicitie,) thine eyes shall see him whome now thine heart longeth for, (that Sauiour of thine) in the orelly hope of whome now thou liuest. Alas how dimmely, and a farre off doest thou nowe beholde him? How imperfectly doest thou enioye him, while euery temptation be-
reaues thee, for the time,
of

of his presence? I sought him whome my soule loueth : I sought him, but found him not ; his backe is now towardes thee many times through thy sinnes, and therefore thou hardlie discernest him. O. ther-while and often thy backe is turned vnto him through negligence, that when thou mightest obscurely see him, thou doest not : Now thou shalt see him, and thine eyes thus fixed shall not bee remoued. Yet neither could this glory make vs happye, if beeing thus absolute,
it

it were not perpetuall.
To bee happie, is not so
sweete a state, as it is
miserable to haue beene
happie. Least ought there-
fore should bee wanting,
bekolde, this felicitie
knoweth no end, seareth
no intermission, and is as
eternall for the continu-
ance, as hee that had no
beginning. O blessednesse
truely infinite! Our earth-
ly ioyes doe scarce ener
beginne; but when they
beginne, their ende bor-
dereth vppon their begin-
ning. One houre seeth vs
oft-times ioyfull and mi-
serable

all. *serable* : Heere alone is
t so nothing but eternitie.
t is If then the diuine Pro-
e phet thought one day in
ere Gods earthly house, bet-
ng, ter then a Thousande
ie otherwise ; what shall
eth I compare to thousands of
as millions of yeares in Gods
nu beauenly Temple ? Yea,
no millions of yeares are not so
esse much as a minute to eter-
th nity, and that other house
ner nor a cottage to this.

Chap.

Chap. 24.

7. Of that
which is
Diuers
from it,
or *Contrary*
to it,



Eauenthye, our
thoughts
leauing a
while the
consideration of the
thing as it is in it selfe,
shall descend vnto it as
respectiue ly with o-
thers; and therefore first
shall meditate of that
which is *diuers* from it,
or *contrary* vnto it.

*What doest thou here
then, O my soule? What
doest*

doest thou here groweling
 vppon earth? where the
 best things are vanitie, the
 rest no better then vexa-
 tion. Looke round about
 thee, and see whether thine
 eyes can meete with any
 thinge but either sinnes or
 miseries. Those fewe
 and short pleasures thou
 seest, end euer sorrowfully;
 and in the meane time are
 intermingled with many
 grieuances. Here thou hea-
 rest one crie out of a sicke
 body, whereof there is no
 parte which affoords not
 choice of diseases; This man
 layeth his hande vppon
 his

his consuming lungs, and
complaineth of shorre
winde; that other, up-
pon his rising spleene; a
thirde shaketh his paine-
full head; another roares
out for the torment of
his reines or bladder;
another for the racking
of his goutie ioyntes;
one is distempered with
a watery Dropsie, ano-
ther with a windie Col-
licke, a third with a fiery
Ague, a fourth with an
earthen Melancholie;
one grouels and fometh
with the falling sicknes;
another lyeth bed-ridde
halfe

and
re
up-
a
ne-
res
of
r;
ing
s;
with
no-
col-
ery
an
;
eth
es;
dde
lfe

halfe sencelesse with a
dead Palsey : There are
out fewe bodies that com-
plaine not of some dis-
ease ; and that thou maiest
not looke farre, it is a
wonder if thy selfe feele
not alwayes one of these
evils within thee. There,
thou hearest another la-
ment his losses : either
his estate is impaired by
furettiship, or stealth, or
shipwracke, or oppressi-
on ; or his child is unruly,
or miscarried ; or his
wife dead, or disloyall ;
Another tormented with
passions ; Each one is
some-

some way miserable : But, that which is yet more irkesome, thy one eare is beaten with cursings and blasphemies ; thy other with scornfull, or wanton, or murthering speeches ; thine eyes see nothing but pride, filthines, profanenesse, blood, ex-
cesse ; and whatsoener else might vex a righteous soule : and if all the world besides were innocent, thou findest enough within thy selfe, to make thy selfe weary, and thy life loathsome. Thou needest not fetch cause of
com-

complaint from others ;
 thy corruptions yeeld thee
 too much at home; euer
 sinning, euer presuming;
 sinning euen when thou
 hast repented: yea, euen
 while thou repentest, sin-
 ning. Goe to now, my
 soule, and solace thy selfe
 here belowe, and suffer
 thy selfe besotted with
 these goodly contentments;
 worthy of no better, while
 thou fixest thy selfe on
 these: see if thou canst find
 any of these aboue; and
 if thou canst meete with
 any distemper, any losse,
 or any sinne, any complaint,
 from

from thy selfe or any other
aboue, despise thine hea-
uen as much as now thou
louest the earth. Or if all
this cannot enough com-
mend vnto thee the state
of heauenly glorye, cast
downe thine eyes yet low-
er, into that deepe and bot-
tomlesse pit, full of horror,
full of torment, where
there is nothing but
flames, and teares, and
shrikes, and gnashing of
teeth; nothing but fiends
and tortures: where
there is palpable darke-
nesse, and yet perpetuall
fire; where the damned
are

are euer boyling, neuer
consumed; euer dying,
neuer dead; euer com-
playning, neuer pittied;
where the Glutton, that
once would not giue a
crust of bread, now begges
for one droppe of water;
and yet alas, if whole ri-
uers of water should fall
into his mouthe, howe
shou'd they quench those
riuers of brimstone that
feede this flame? where
there is no intermission
of complaints, no brea-
king from paine, and
after millions of yeares,
no possibilitie of Comfort:

G

And

And if the rodde where-
with thou chastifest thy
children, O Lord, cuen in
this life bee so smart and
galling, that they haue
beene brought downe to the
brimme of despaire; and
in the bitternesse of their
soule haue intreated death
to release them: What shall
I thinke of their plagues
in whose righteous confu-
sion thou insultest, and
sayest; Aha, I will auenge
mee of mine enemies?
Euen that thou shalt not be
thus miserable, O my soule,
is some kind of happinesse,
but that thou shalt bee as
happy,

happy, as the reprobate are miserable, how woorthy is it of more estimation, then thy selfe is capable of?

Chap. 25.



After this opposition, the minde shall make comparison of the matter meditated, with what maye nearest resemble it; and shall illustrate it with fittest similitudes, which giue no small
G 2 light

8. Of comparisons and similitudes whereby it may be most fitly set forth.

light to the vnderstanding, nor lesse force to the affection.

VVonder then, O my soule, as much as thou canst, at this glory; and in comparison thereof, contemne this earth, which now thou treadest vppon; whose ioyes, if they were perfect, are but short; and if they were long, are imperfect: One day when thou art aboue, looking downe from the height of thy glory, and seeing the sonnes of men creeping like so many Ants on this mole-hill

hill of earth, thou shalt
thinke : Alas how base-
ly I once lived ! Was yon-
der fillic dungeon the
place I so loved, and was
so loath to leaue ! Thinke
so now before hand ; and
sincc of heauen thou canst
not, yet account of the
earth, as it is woorthy :
Howe heartlesse and irke-
some are yee, O yee best
earthly pleasures, if ye bee
matched with the least
of those aboue ? Howe
vile are you, O ye sump-
tuous buildings of Kings,
euen if all the entrailes
of the earth had agreed

to enrich you, in comparison of this frame not made with hands? It is not so hie above the earth in distance of place, as in woorth and maiesty: Wee may see the face of heauen from the heart of the earth; but from the nearest parte of the earth who can see the least glorie of heauen? The three disciples, on Mount Tabor, sawe but a glimpse of this glorie shining upon the face of their Sauiour; and yet being raiued with the sight, cryed out, Master, It is good being

beeing heere; and, thinking
of building of three Ta-
bernacles (for Christ ,
Moses, Elias,) could haue
beene content themselues
to haue lien without shel-
ter, so they might alwayes
haue enioyed that sight :
Alas, how could earthly
Tabernacles haue fitted
those heauenly bodies? They
knewe what they sawe,
what they sayd they knewe
not. Lo, these 3. disciples
were not transfigured; yet
how deeply they were af-
fected, enen with the glory
of others? How happy shall
wee bee, when our selues

G 4 shall

shall bee changed into glorious? and shall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tarbernacles, but eternall mansions. Moses sawe God but a while, and shined; How shall wee shine that shall behold his face for euer? What greater honour is there then in Soueraigntie? What greater pleasure then in feasting? This life is both a kingdome and a feast. A kingdome: He that ouercomes, shall rule the nations, and shall sit
with

with me in my Throne:
 O blessed promotion, Oh
 large dominion, and roy-
 all seate! to which Salo-
 mons throne of Yuorye
 was not woorthy to be-
 come a footestool. A
 feast; Blessed are they
 that are called to the
 Marriage-supper of the
 Lambe: Feastes haue
 more then necessitie of
 prouision, more then or-
 dinarie diet; but marri-
 age-feastes yet more then
 common abundance; But
 the marriage feast of the
 Sonne of God to his bles-
 sed spouse the Church,
 G s must

must so farre exceede in
all heauenly munificence
and varietie, as the per-
sons of the greater state
and Maiestie. There is
newe wine, pure Manna,
and all manner of spiri-
tuall dainties ; and with
the continuall cheare,
a sweete and aunswere-
able welcome ; while
the bridegroome louingly
cheareth vs up, Eat, O
Friendes, drinke, and
make you merrie, O
welbeloued: yea, There
shalt thou bee my soule
not a gieste, but (how
unworthie soeuer) the
Bride

Bride her selfe ; whome
 hee hath euerlastingly es-
 poused to himselfe in truth
 and righteousnesse ; The
 contract is passed here be-
 lowe, the marriage is
 consummate aboue, and
 solemnized with a perpe-
 tuall feast : So that now
 thou mayest safely saye,
 My welbeloued is mine,
 and I am his: Wherefore
 hearken, O my soule, and
 consider, and incline thine
 eare, forgette also thine
 own people, and thy fathers
 house, (thy supposed home
 of this world,) so shall the
 King haue pleasure in thy
 beauty;

*beauty ; for he is the Lord,
and worship thou him.*

Chap. 26.

9. The *Ti-
tles* and
Names of
the thing
conside-
red.



H **E** verie
Names, and
Titles of the
matter con-
sidered, yeeld no small
store to our Meditati-
on : which, being com-
monly so imposed, that
they secretly compre-
hend the nature of the
thing which they repre-
sent

sent, are not vnworthy of our discourse.

What neede I seeke these resemblances, when the very name of life implyeth sweetnesse to men on earth; euen to them which confesse to liue with some discontentment? Surely the light is a pleasant thing, and it is good to the eyes to see the Sunne: yet when Temporall is added to Life, I know not how this addition detracteth something, and doth greatlye abate the pleasure of life; for those which ioye
to

to thinke of Life, grieue
to thinke it but Tem-
porall: So vexing is the
ende of that whose con-
tinuance was delight-
full; But nowe when
there is an addition (a-
boue Time) of Eternitie,
it maketh life so much
more sweete, as it is
more lasting; and la-
sting infinitelie, what
can it giue lesse then
an infinite content-
ment? Oh dying and false
life, which wee enioye
heere, and scarce a sha-
dowe and counterfeite of
that other: What is more
esteemed

esteemed the glory? which is so precious to men of spirit, that it makes them prodigall of their bloude, proude of their woundes, carelesse of themselves: and yet alas how pent and how fading is this glorye, affected with such dangers & death? hardly after all Trophees and monuments, either knowne to the next Sea, or suruiuing him that dyeth for it: It is true glory to triumph in heauen; where is neither enuie nor forgetfulness.

What

What is more deare to vs
then our Countrey? which
the worthy & faithfull Pa-
triotēs of all times, haue re-
spectēd aboue their parēts,
their children, their liues;
counting it onely happy to
liue in it, and to dye for it:
The banishd man pines for
the want of it; the traueller
digesth all the tediousnesse
of his way, all the sorrowes
of an ill iourney, in the onely
hope of home; forgetting all
his forreine miseries, when
he feeleth his owne smoake.
Where is our Countrey but
aboue? Thence thou ca-
mest, O my soule; thither
thou

thou art going, in a short,
but weary pilgrimage : O
miserable men, if wee ac-
count our selues at home
in our pilgrimage : if in
our iourney wee long not
for home ! Doest thou see
men so in love with their
natiue soyle , that euen
when it is all deformed
with the desolations of
warre , and turned in-
to rude heapes , or while
it is euen now flaming
with the fire of ciuill
broiles , they conet yet still
to liue in it ; preferring
it to all other places of
more peace and plea-
sure ;

sure; and shalt thou, seeing nothing but peace and blessednes at home, nothing but trouble abroad, content thy selfe with a faint wish of thy dissolution? If heauen were the Iayle, thou couldest but thinke of it vncomfortably. Oh what affection can bee woorthy of such an home?

Chap.

Chap. 27.



Lastly, if we can
recal any preg-
nant *Testimo-*
nies of Scripture concer-
ning our Theme, those
shall fitly conclude this
part of our Meditation.
Of Scripture ; for that
in these matters of
God, none but diuine
authority can command
assent, and settle the
conscience : Witnesses
of holy men may serue
for

10. Cōsid.
of fit testi-
monies of
Scripture,
concer-
ning our
Theme.

for colours ; but the ground must bee onely from God.

There it is (saith the spirit of God, which cannot deceiue thee) that all teares shall bee wiped from our eyes ; there shall bee no more death, nor sorrow, nor crying, neither shall there bee any more paine : yea, there shall not onely be an end of sorrowes, but an abundant recompence for the sorrowes of our life ; as hee that was rapt up into the thirde heauen, and there sawe what cannot bee

bee spoken, speaketh yet
thus of what hee sawe:
I count, that the afflictions
of this present time
are not worthy of the
glorie which shall bee
shewed to vs : It was
shewed vnto him what
should heereafter bee shew-
ed vnto vs ; and hee sawe,
that if all the world full
of miseries were layed
in one ballance, and the
least glorie of heauen in
another, those woulde
bee incomparablye light,
yea (as that diuine Fa-
ther) that one dayes fe-
licitie aboue, were worth

a thousand yeares torment
belowe; what then can bee
matched with the eternity
of such ioyes? Oh how great
therefore is thy goodnes, O
Lord, which thou hast laide
up for them that fear thee,
and done to them that
trust in thee, before the
sonnes of men!

Chap.

Chap. 28.



HE most
difficulte
& knotty
parte of
Meditati-

Of our se
cond part
of medi-
tation:
which is,
in the af-
fections.

on thus finished, there
remayneth that which
is both more liuelye,
and more easie vnto a
good hearte, to bee
wrought altogether by
the affections : which
if our discourses reach
not vnto, they prooue
vaine, & to no purpose;
That

Wherin is
required a
Taste and
relish of
what wee
haue
thought
vpon.

That which followeth
therefore, is the very
soule of Meditation,
whereto all that is past
serueth but as an instru-
ment. A man is a man
by his vnderstanding
part : but hee is a Chri-
stian by his will and af-
fections. Seeing there-
fore, that all our former
labour of the braine, is
onely to affect the heart,
after that the minde
hath thus trauersed the
point proposed through
all the heads of reason,
it shall indeuour to finde
in the first place some
feeling

feeling touch, & sweete
 relish in that which it
 hath thus chewed;
 which fruite, through
 the blessing of God will
 voluntarily follow up-
 pon a serious meditati-
 on. *David saith, Oh taste*
and see how sweete the
Lord is: In Meditation
 wee doe both see and
 taste; but we see before
 we taste: sight, is of the
 understanding; taste, of
 the affection: Neither
 can we see, but we must
 taste; wee cannot know
 aright, but wee must
 needes bee affected:
 H Let

Let the heart therefore first conceiue & feele in it selfe the *sweetnes* or *bitternes* of the matter meditated: which is neuer done without some passion; nor expressed without some hearty exclamation.

*Oh blessed estate of the Saints! O glorie not to be expressed, euen by those which are glorified! O incomprehensible saluation! what saour hath this earth to thee! Who can regard the worlde, that beleeueth thee? Who can thinke of thee, and not be
rauisht*

rauisht with wonder and
desire? Who can hope for
thee, and not reioyce? Who
can knowe thee, and not be
swallowed up with admi-
ration at the mercy of him
that bestoweth thee? O blef-
sednesse woorthy of Christs
blood to purchase thee!
woorthy of the continuall
songs of Saints and Angels
to celebrate thee! How
should I magnify thee! How
should I long for thee! how
should I hate all this world
for thee!

Chap. 29.

Secondly
a *Cōplaint*
bewai-
ling our
wants &
vntoward
nes.



AFTER
this taste
shall fol-
lowe a
Cōplaint,
wherein
the hart bewayleth to it
selfe his owne pouertie,
dulnesse, and imperfe-
ction; chiding and aba-
sing it selfe in respect of
his wants and indispo-
sition: wherein *Humili-
ation*

ation truly goeth before
glory. For, the more we
are cast downe in our
conceit, the higher
shall GOD lifte vs vp
at the end of this exer-
cise, in spirituall reioy-
cing.

*But alas, where is my
loue? where is my lon-
ging? where art thou,
O my soule? what hea-
uinesse hath ouertaken
thee? Howe hath the
worlde bewitched and
possessed thee, that thou
art become so carelesse
of thine home, so sence-
lesse of spirituall delights,*

H 3 so

so fond vppon these vanities? Doest thou doubt whether there bee an heauen? or whether thou haue a God, and a Sauour there? O farre be from thee this Atheisme; farre be from thee the least thought of such desperate impietie. Wo were thee, if thou beleuedst not: But O thou of little faith; doest thou beleue there is happinesse, and happinesse for thee, and desirest it not, and delightest not in it? Alas, howe weake and unbeleuing is thy beleeve!
how

how cold and fainte are
thy desires? Tell me, what
such goodly entertaine-
ment hast thou met with-
all here on earth, that
was woorthie to with-
draw thee from these hea-
uenly ioyes? What plea-
sure in it euer gaue thee
contentment? or what
cause of dislike findest
thou aboue? Oh no, my
soule, it is onely thy mi-
serable drowzinesse, one-
lie thy securitie: The
world, the world hath
besotted thee, hath vn-
done thee with careles-
nesse. Alas, if thy delight

H 4 be

bee so colde, what difference is there in thee from an ignorant Heathen, that doubts of another life; yea, from an Epicure that denyes it? Art thou a Christian, or art thou none? If thou bee what thou professest, awaye with this dull and sencelesse worldlinesse; awaye with this earthly vnchearefulnesse; shake off at last this profane and godlesse securitie, that hath thus long weighed thee downe from mounting up to thy ioyes; Looke up to thy GOD, and to thy crowne, and
say

say with confidence, O
Lord I haue waited for
thy saluation.

Chap. 30.



After this Com-
plaint, must
succeed an
heartie and
passionate *Wish* of the
soule, which ariseth
clearly from the two
former degrees; For,
that which a man hath
found sweete, and com-
fortable, & complaines
that he still wanteth; he
H^s can-

Thirdly,
an hartie
Wish of
the soule
for what
it com-
plaineth
to want.

cannot but wish to enjoy.

O Lord, that I could waite and long for thy salvation! Oh that I could mind the things aboue; that as I am a stranger in deed, so I could be also in affection! Oh that mine eyes, like the eyes of thy first Martyr; could by the light of faith see but a glimpse of heauen! Oh that my heart could bee rapt up, & hither in desire! How should I trample vppon these poore vanities of the earth! How willingly should I endure all sorrowes, all torments!
how

how scornefully should I
 passe by all pleasures! how
 should I be in trauell of my
 dissolution! Oh when shall
 that blessed daye come,
 when all this wretched
 worldlinesse remooued, I
 shall solace my selfe in
 my God? Behold, as the
 Hart brayeth for the ri-
 uers of water, so panteth
 my soule after thee, O God;
 My soule thirsteth for God,
 euen for the liuing God; Oh
 when shall I come and ap-
 peare before the presence of
 Goa?

Chap.

Chap. 31.

4 An humble *cōfession* of our disabilities to effect what wee wish.

AFTER this *Wishing*, shall follow humble *Confession*, by iust order of nature: for, hauing be-moaned our want, and wished supplie, not finding this hope in our selues, we must needes acknowledge it to him, of whō onelye wee may both seeke and find; wherein it is to be duely obserued

serued, how the mind is
by turnes depressed, &
lifted vp : Beeing lifted
vppe with our Taste of
ioy , it is cast downe
with *Complaint* : lift vp
with *Wishes* , it is cast
downe with *Confession*;
which order doeth best
holde it in vre, and iust
temper; and maketh it
more feeling of the cō-
fort which followeth in
the Conclusion. This
Confession must dero-
gate all from our selues,
and ascribe all to God.

*Thus I desire, O Lord,
to bee right affected to-
wards*

wards thee and thy glory;
I desire to come to thee: but
alas, how weakely? how
heartlesly! Thou knowest
that I can neither come to
thee, nor desire to come,
but from thee. It is Na-
ture that holds mee from
thee; this treacherous Na-
ture fauours it selfe, loueth
the world, hateth to thinke
of a dissolution, and chu-
seth rather to dwell in this
dungeon with continuall
sorrow and complaint, then
to endure a parting, al-
though to liberty and ioye.
Alas, Lord, it is my mise-
rie that I loue my paine:

How

How long shall these vanities thus besot mee? It is thou onely that canst turne away mine eyes frō regarding these follies, and my heart from affecting them: Thou onely, who as thou shalt one daye receiue my soule into heauen, so nowe before hand canst fixe my soule vpon heauen & thee.

Chap.

Chap. 32.

5 An ear-
nest *Peti-*
tion for
that
which we
confes to
want.



After Con-
fession, na-
turally fol-
lowes Pe-
tition; ear-
nestly requesting that at
his handes, which wee
acknowledge our selues
vnable, and none but
God able to performe.

Oh carrie it vp there-
fore, thou that hast cre-
ated, and redeemed it,
carrie it vp to thy glorie:
Oh let me not alwayes
be

bee thus dull and bru-
 ish ; Let not these scales
 of earthly affection al-
 wayes dimme and blinde
 mine eyes : Oh thou that
 layedst clay vppon the
 blinde mans eyes , take a-
 way this clay from mine
 eyes , wherewith alas
 they are so dawbed vp,
 that they cannot see
 beauen: Illuminate them,
 from aboue, and in thy
 light let mee see light. Oh
 thou that hast prepared
 a place for my soule, pre-
 pare my soule for that
 place ; prepare it with
 holinesse, prepare it with
 de-

desire : and euen while , it
soiourneth on earth , let
it dwell in heauen with
thee, beholding euer the
beautie of thy face , the
glory of thy Saints and of
it selfe.

Chap. 33.

6 A vehem-
ent en-
forcemēt
of our pe-
tition,

After *Petition*, shall
follow the *Enforce-*
mēt of our request, from
argument and importu-
nate obsecration; wher-
in wee must take heede
of complementing in
termes

termes with God ; as knowing that he wil not be mocked by any fashionable forme of suite, but requireth holy and feeling intreaty.

How graciously haste thou proclaimed to the worlde, that who euer wants wisdom shall aske it of thee, which neither denyest nor upbraideſt : O Lord, I want heauenly wisdom, to conceiue a right of heauen, I want it and aske it of thee ; giue mee to aske it instantly, and giue me according to thy promise abundantly.
Thou

Thou seest it is no strange
faunour that I begge of
thee : no other then that
which thou hast richlye
bestowed vppon all thy
valiant Martyrs, Con-
fessors, seruants, from
the beginning : who ne-
uer coulde haue so cheare-
fully embraccd death
and torment, if through
the midst of their
flames and paine, they
had not secne their
crowne of glorie. The
poore theefe on the Crosse
had no sooner craued thy
remembrance when thou
camest to thy kingdome,
then

then thou promisedst to
 take him with thee in-
 to heauen : Presence
 was better to him then
 remembrance. Beholde,
 now thou art in thy king-
 dome, I am on earth ;
 remember thine unwor-
 thy seruant, and let my
 soule in conceit, in affe-
 ction, in conuersation bee
 with thee this day and for euer with
 thee in Paradise. I see,
 man walketh in a vaine
 shadowe, and disquieteth
 himselfe in vaine: they are
 pittifull pleasures hee en-
 ioyeth, whi'e he forgetteth
 thee ; I am as vaine,
 make

make mee more wise : Oh
let mee see heauen, and I
knowe I shall neuer enuie,
nor follow them. My times
are in thine hand : I am no
better then my fathers, a
stranger on earth. As I
speake of them, so the next,
yea this generation shall
speake of mee as one that
was ; My life is a bubble,
a smoake, a shadowe, a
thought : I know it is no
abiding in this thorow-
fare : Oh suffer me not so
madde, as while I passe on
the waye, I should forget
the ende. It is that other
life that I must trust to ;

With

With thee it is that I shall
 continue ; Oh let mee not
 be so foolish as to settle my
 selfe on what I must leaue,
 and to neglect eternitie. I
 haue seene enough of this
 earth, and yet I loue it too
 much. O let me see heauen
 another while, and loue it
 so much more then the
 earth, by howe much the
 things there are more
 worthy to bee loued, Oh
 God, looke downe on thy
 wretched Pilgrime ; and
 teach mee to looke up to
 thee, and to see thy goodnes
 in the land of the liuing.
 Thou that boughtest hea-
 uen

uen for me, guide mee thi-
ther, and for the price that
it cost thee, for thy mercies
sake, in spight of all tenta-
tions, enlighten thou my
soule, direct it, crowne it.

Chap.

Chap. 34.

After this *Enforce-*
ment doth fol-
 lowe *Confidence*;
 wherein the soule
 after many doubtfull
 and vnquiet bickerings,
 gathereth vp her for-
 ces, and chearefully
 rowzeth vp it selfe;
 and, like one of *Da-*
uids Worthies, brea-
 keth through a whole
 armie of doubts, and
 fetcheth comfort from
 I the

7. A chear
 full *Conf-*
dence of
 obtaining
 what wee
 haue re-
 quested &
 enforced.

the Well of life, which, though in some, later, yet in all is a sure reward from GOD of sincere Meditation.

*Yea, bee thou bold, O my soule, and doe not micerely craue, but challenge this fauour of God, as that which hee oweth thee : Hee oweth it thee because hee hath promised it, and by his mercie hath made his gift, his debt ; Faithfull is hee that hath promised, which will also doe it : Hath hee not giuen thee not onely his hand in the
sweete*

sweete hopes of the Gospel, but his seale also in the Sacraments? Yea, besides promise, hand, seale; hath he not given thee a sure earnest of thy saluation, in some weake, but true graces? Yet more: hath hee not given thee, besides Earnest, possession? while hee that is the Trueth and Life, saith, Hee that beleeueth hath euerlasting life, and hath passed from death to life. Canst thou not then bee content to cast thy selfe vppon this blessed issue;

I 2

If

If God be mercifull, I am glorious; I haue thee alreadie, Oh my life. God is faithfull, and I doe beleeue: who shall separate mee from the loue of Christ? from my glorie with Christ? who shall pull mee out of my heauen? Goe to then, and returne to thy rest, O my soule; make use of that heauen wherein thou art, and be happie.

Thus we haue found, that our meditation, like the wind, gathereth strength in proceeding;
and

and as naturall bodies,
the neerer they come
to their places, moue
with more celeritie; so
doeth the soule in this
course of meditation,
to the vnspeakeable be-
nefit of it selfe.

Chap. 35.



The *Conclusi-*
on remay-
neth: wher-
in we must
aduise (like as Physici-
ans doe in their sweats
I 3 and

The *con-*
cl'us. of our
Meditati-
on, in
what or-
der it
must be.

and exercise) that wee
ceasse not ouer.sudden-
ly, but leaue off by lit-
tle and little. The mind
may not bee suffered to
fall headlong from this
height, but must also
descend by degrees.

First,
with
*Thankes-
giuing.*

The first whereof,
after our *Confidence*,
shall be an heartie *Gra-
tulation*, and thankes-
giuing. For, as man
naturally cannot bee
miserable, but hee must
complaine, and craue
remedie ; so the good
heart cannot finde it
selfe happie, and not be
thanke.

thankfull : and this
thankfulnesse which it
feeleth and expresseth,
maketh it yet more
good, and affecteth it
more.

What shall I then do
to thee for this mercie,
O thou Saviour of men?
what should I render to
my Lord, for all his be-
nifites? Alas, what
can I giue thee, which is
not thine owne before?
Oh that I could giue thee
but all thine! Thou gi-
west mee to drinke of this
cuppe of saluation: I will
therefore take the cuppe
I 4 of

of saluation, and call upon
the name of the Lord:
Praise thou the Lord, O
my soule; and all that is
within mee, praise his ho-
ly name. And since here
thou beginnest thine hea-
uen, beginne heere also
that ioyfull song of thank-
giuing, which there thou
shalt sing more sweetly, and
n cuer end.

Chap.

Chap. 36.



AFTER this
Thanksgiv-
ing, shall
followe a
faithful re-
commendation of our
selues to God ; where-
in the soule doth cheer-
fully giue vp it selfe, and
repote it selfe wholly
vpon her maker, and
Redeemer; committing
her selfe to him in all
her wayes, submitting
I s h r

Secondly
with Re-
commen-
dation of
our soules
and waies
to God.

her selfe to him in all his waies, reseruing in all things to glorifie him, & to walke worthy of her high & glorious calling.

Both which later shal be done (as I haue euer found) with much life and comfort, if for the full conclusion, we shall lift vp our heart & voice to God, in singing some *Versicle* of *Dauid*s diuine Psalmes, answerable to our dispositiō, and matter; whereby the heart closes vp it selfe with much sweetnes & contentment.

This

This course of meditation thus heartly observed, let him that practises it, tell me whether he find not that his soule which at the beginning of this exercise did but creepe and grouell vpon earth, doe not now in the conclusion soare aloft in heauen; and being before a loose off, doe not nowe finde it selfe neare to God, yea with him, and in him.

Chap.

Chap. 37.

An Epi-
logue.



HVS haue I
endeauoured
(right wor-
shipfull Sir) ac-
cording to my slender
facultie, to prescribe
a Methode of Medita-
tion: Not vpon so strict
termes of Necessitie,
that whosoever goeth
not my way, erreth.
Diuers paths leade oft-
times to the same end;
and euerie man aboun-
deth

deth in his owne sence:
 If experience and cu-
 stome hath made ano-
 ther forme familiar to
 any man, I forbid it not;
 as that learned Father
 said of his Translation,
*Let him vse his owne, not
 contemne mine.* If any
 man bee to chuse, and
 beginne, let him pra-
 ise mine, till he meete
 with a better Master: If
 another course may bee
 better, I am sure this is
 good. Neither is it to
 be suffered, that like as
 fantastick men, while
 they doubt what fashi-
 oned

Reproo-
 uing the
 neglect
 of Medi-
 tation.

oned suite they should weare, put on nothing; so, that wee Christians should neglect the matter of this worthy businesse, while wee nicely stand vppon the forme thereof. Wherin giue mee leaue to complaine with iust sorrowe and shame, that if there bee any Christian duetie, whose omission is notoriously shamefull, and preiudicial to the soules of professors, it is this of Meditation. This is the very end, God hath giuen vs our soules: wee misse.

misſe-ſpend them, if
wee vie them not thus.
How lamentable is it,
that wee ſo employe
them, as if our facultie
of diſcourſe ſerued for
nothing but our earthly
prouiſion? as if our rea-
ſonable and Chriſtian
mindeſ were appointed
for the ſlaues and drud-
ges of this body; onely
to bee the Caters and
Cookeſ of our Appetite.

The world filleth vs,
yea cloyeth vs: we find
our ſelues woorke e-
nough to thinke; *What*
haue

haue I yet? How may I
get more? What must I
lay out? What shall I
leauē for posteritie? How
may I preuent the wrong
of mine Aduersarie,
how may I returne it?
What answeres shall I
make to such allegati-
ons? What entertainē-
ment shall I giue to such
friends? What courses
shall I take in such suits?
In what pastimes shall I
spend this day? in what
the next? What aduan-
tage shall I reape by this
practise? What losse?
What was sayd, answer-
red,

I red, replied, done, fol-
I owed?

I Goodly thoughts ,
w and fitte for Spirituall
g minds ! Say, there were
, no other world ; how
? could wee spend our
I cares otherwise ? Vnto
i this onely neglect, let
e me ascribe the com-
h monnesse of that Lao-
es dicean temper of men,
? or (if that bee worse)
I of the dead coldnesse
at which hath striken the
m hearts of many, hauing
is left them nothing but
? the bodies of men, and
e uisors of Christians ; to
d, this

Exhorting to
the vse of
Meditation.

this onely, *They haue* *not meditated.* It is now
more impossible to liue in
without an heart, then
to bee deuout without
Meditation : Would
GOD therefore my
words could bee in
(as the wise man saith
the wordes of the wise
are,) like vnto *Goades* in
the sides of euery Reader,
to quicken him
vp out of this dull and
lazy security, to a chear-
full practise of this *Di-
uine Meditation.* Let him
curse mee vppon his
death bed, if looking
backe

backe from thēce to the
bestowing of his former
sins, he acknowledge
not these houres placed
the most happily in his
whole life ; if hee then
wish not he had worne
out more days, in so pro-
fitable and heauenly
a worke.

(::)

DEO SOLI
GLORIA.

